

Brooklyn Jewish Center

Review

Rosh Hashanah, 5736
September, 1975



CARRYING THE FLAG OF ISSACHAR

By Rabbi Israel H. Levinthal

**TURKISH JEWRY—ONE OF THE
WORLD'S OLDEST JEWISH COMMUNITIES**

By Rabbi David Haymovitz

THE RABBINICAL ASSEMBLY MAHZOR

By Rabbi Mordecai H. Lewittes

LANGUAGE AND PRAYER

By Prof. David Rudavsky

**ZIONISM—A BADGE OF HONOR:
A PLEA FOR REVIVAL**

By Prof. Howard L. Adelson

THAT OLD-TIME RELIGION

By Mr. Louis Kramer

NEW YEAR GREETING SECTION

ON TO VICTORY!

Abraham forged a new life—
He destroyed idols for one God
The Lord called upon him
To sacrifice his only son
As he sought to obey
A ram blocked his way.

Joseph rose from the pit
To become a mighty man
He was the instrument
To give succor to the meager forces
Of the Patriarchs' way of life
His dream saved his brethren.

Moses, the babe, rode the waves—
Grown, he outwitted a hardened Pharaoh
He battled a people enchained many years
To lead them through the waters
To freedom with straightened back.

We must take heart from our heroes—
We can scale the heights—
We can march to victory!

ISRAEL H. LEVINthal, Rabbi
BENJAMIN MARKOWE, President
LOUIS KRAMER, Chairman, Kol Nidre Appeal

DAVID HAYMOVITZ, Rabbi
EMANUEL COHEN, Honorary President

THAT OLD TIME RELIGION

We now live in a homogeneous society. We copy the manners and mores of our neighbors and stray from the ways of our forebears. No longer do we practice our religion the way it was a generation or two ago.

When the cohanim ascended to the bema to bless us, I remember how we were cautioned to bow our heads, otherwise we'd be turned to stone. So we bowed and kept our gaze away from the men who stood with their talleisim over their heads and fingers outstretched in the special way only a cohan is able to do.

Our parents started to shed tears in great profusion when the baal-tefila or the hazzan began to chant Hineni. He was our intermediary pleading before the Almighty, saying, here I stand, robed in white, with my long gray beard, begging you, O Lord, to go easy on these people, who have strayed all year, and now appear before you for forgiveness. And the tears would come and the cries were loud. Oh, they took his words with sincerity. He was their defense attorney and they weren't going to let him down. They were contrite—their tears showed it and they were sorry for all that they had done or failed to do. Give us another chance, we'll mend our ways and truly return to You, O Lord.

Do you know, even our pew tickets had something that the present-day tickets omit? Shabbat Shuvah was as much a Holy Day as Rosh Hashanah and Yom Kippur. Your ticket reserved the same pew on that day of repentance. Return to the ways of the Lord! The shul was packed as if the Holy Days had just begun.

When the hazzan began to chant Unesneh Tokef, the tears were uncontrollable. Our life passed in review, one by one we are counted as sheep by the Shepherd. Each one's fate is

inscribed in the book of life, and sealed on Yom Kippur. Each one has the quality of his life in his own hands. Then as the hazzan ended this fateful prayer, we blurted out - Repentance. Prayer, Tzedaka! - the three words printed in large letters in the Mahzor - these would save us. We hoped that this formula would redeem us and make certain that life was our good fortune for the year ahead.

As the sun descended, while we stood during the Neilah service, the thoughts that, soon Yom Kippur would be over and we'd be able to break our fast before long, prevailed our minds. Then there would be that sustained blast of the Shofar, and home we would go and eat. To our elders, the obligations of the Holy Days were not over. The material pledges they had made during the important Day had to be redeemed. Back to the shul that same evening they went with the money to pay them off.

That was the old-time religion. We have slid and forgotten much of it. Many have let prayer go by the boards. They wouldn't think of joining a minan despite the many entreaties that are made, begging them, cajoling them, to help strengthen a faltering minyan. There are many who remain mute to the pleas for contributions to a Kol Nidre Appeal. There are others who do give far below their capacity. We cry on their behalf hoping that they will repent and return to His ways. Thus, you will be saved and perhaps realize the way of life is only by repentance, prayer and acts of kindness, tangible acts of love and concern, giving charity to your full capacity, giving your fair share so you may live and others, too.

—LOUIS KRAMER

GOD THAT DOEST WONDROUSLY (NE'ILAH)

God, that doest wondrously,
God that doest wondrously,
Pardon at Thy people's cry,
As the closing hour draws nigh!

Few are Israel's sons and weak;
Thee, in penitence, they seek
O regard their anguished cry,
As the closing hour draws nigh!

Souls in grief before Thee poured,
Agonize for deed and word;
"We have sinned, Forgive!" they cry,
As the closing hour draws nigh!

Heal them! Let their trust in thee
Turn aside Wrath's dread decree;
Doom them not, but heed their cry,
As the closing hour draws nigh!

For our Fathers' righteousness
Save us now in our distress;
Make us glad with freedom's cry,
As the closing hour draws nigh!

Moses IBN EZRA, 1070-1138
Translated by S. Solis-Cohen.

EDITORIAL BOARD

Louis Kramer, David Haymowitz, Israel H. Levinthal, Mordecai H. Lewittes, Wm. I. Siegel, Martin Lerner, Exec. Dir.

The opinions expressed by the writers in these pages are not necessarily those of the Review.

ABOUT OUR COVER

"The Rejoicing of the Law in the Ancient Synagogue of Livorno" by Samuel Alexander Hart (1841/42), oil on canvas. This painting shows the interior of the Synagogue at Livorno (Leghorn), Italy, and is part of the Oscar Gruss Collection of The Jewish Museum, New York. Reproduced with permission of The Jewish Museum.

CARRYING THE FLAG OF ISSACHAR

By Rabbi Israel H. Levinthal

[Address delivered by the Rabbi at the Rededication of the Sanctuary of the Brooklyn Jewish Center as "The Rabbi Israel H. Levinthal Synagogue," on December 8, 1974, as edited from a recording.]

How I wish that I were ten or fifteen years younger so that I could fully express all the feelings which are surging through my heart at this moment!

My first duty, of course, is to thank our Almighty Father for having given me life to witness this glorious event - and I want to thank Him in the traditional Jewish way: *shehecheyanu v'kiyimanu v'higianu lazman ha'ze*, "that He has kept us alive, that He has preserved us, and that He has permitted us to celebrate this great event." Note that this blessing speaks in the plural, not in the singular number. I am grateful that God has preserved all of us here today to join in these meaningful ceremonies.

My only regret is that I am not able to include in this *shehecheyanu* my beloved wife and helpmate who shared my life in fifty-eight years of blessed wedlock. She would have been so happy at this hour and she would have been so grateful to you.

There is an old, Yiddish folk-saying: "God strikes with one hand and heals with the other." God did strike me with the loss of my cherished wife, but He healed me with the gift of wonderful children to whom I cannot sufficiently show my appreciation. It is more than love and honor that they confer upon me; it is thoughtfulness. I doubt that there is any infant who gets more tender care than I get from my children - and from my grandchildren as well. May God reward them a thousandfold for the way they observe the commandment: "Honor thy father and thy mother!"

This is an occasion for much thankfulness. I wish to express my gratitude to the Chairman of this gathering, our Honorary President, Mr. Emanuel Cohen. He gave so much of himself, attending to every detail, to

make this affair the success that it is. I also extend my appreciation to the President of our Center, Mr. Benjamin Markowe, who actively cooperated with the chairman and helped him in every possible way. I give my thanks to our devoted friends, Mr. and Mrs. Meyer Abrams, for their fine gift they have presented to the congregation - the beautiful wrought-iron gates which will now adorn the main entrance to the Synagogue, and which display in attractive fashion the new name which our Sanctuary will henceforth bear. As the treasurer of the congregation and chairman of the Ritual Committee, Mr. Abrams has always shown a keen interest in our Synagogue and an intense desire to embellish it so as to reflect the beauty of our worship. And I offer special thanks to our participating guests - Professor Louis Finkelstein, Chancellor Emeritus of the Jewish Theological Seminary, a distinguished colleague and one of the great spiritual leaders of American Jewry, for his warm words of tribute; and Richard Tucker, my dear friend and our former Cantor, the Heavenly endowed "sweet singer in Israel," who at a great personal sacrifice, came to add his share to this glorious assembly with his inspiring vocal renditions. To use a popular Yiddish expression, they have both *bashent unzer simchah* - added lustre to our joyous occasion.

I am appreciative of all who participated in the service - Rabbi David Haymovitz; Cantor Efim Berkovitch; Reverend Abraham Friedman; the President of our Men's Club, Mr. Stanley Bresnick; the President of our Sisterhood, Mrs. Belle Franco; and our dedicated Center worker, Mr. Max Goldberg, who had the honor of placing into the Ark the Torah scrolls of the procession. And, above all, my friends, I am thankful to you who, despite the inclement weather, came here to pay me this great honor and tribute.

It is a rare gift which you have granted me. You have given me the possibility of having two *olam habas* - two immortalities. There is a very

striking commentary on the Psalmist's words: *Agurah b'ohalcha olamim*, "I shall dwell in Thy tent forever" (Psalms, 61:5). The word *olamim* does mean "forever;" but the root word *olam* also means "world," and *olamim* is the plural which means "more than one world" - *two worlds*. Thus, a Rabbi asks: "can anyone expect to live in two worlds at the same time - in this world and in the world beyond?" And the sage gives a beautiful answer "Yes. When a teacher departs from this world, and some of his survivors repeat a teaching of his, at that moment *sifosov dovevos bakever*," his lips speak from the grave, and say: I am living in two worlds - in the world which I left and in the world in which I am now!" (Yevamot 97a; Rashi, *ibid*; Midrash Tehillim, ad loc.).

I find in this comment a comforting thought. When my time to depart comes - as it must come to everyone - and at my stage of life I realize this fact more and more every day, when I seem to see, in Thoreau's words, "Time's winged chariot drawing near"; when I shall have departed this world, and worshipers will enter this Synagogue and see my name embossed upon its gates and will perhaps recall a teaching which I pronounced from this pulpit, my lips, too, will speak from the grave and say: "I am still alive; I live in *olamim*, in two worlds - in the world of the grave, and also in the world from which I came!"

You can understand, dear friends, why I am so interested in seeing that this institution - The Brooklyn Jewish Center - and, particularly, this beautiful Synagogue, should continue to live. It is not only for the important work which it still must do to preserve Jewish life, but also, if I venture to speak selfishly, to give me an opportunity to say: "I shall dwell in Thy tent *olamim* - in two worlds!"

My dear friends, it has been a unique relationship which has existed between this Brooklyn Jewish Center and its Rabbi. I feel that I can truthfully say that it was a *zivug min hashamayim*, "a union made in heaven"; and that is the secret of the success which we have achieved in our work throughout these years of our association.

From the very beginning of the life of our Center, we determined to play the

(Continued on page 12)

TURKISH JEWRY — ONE OF THE WORLD'S OLDEST JEWISH COMMUNITIES

[Excerpts from a series of lectures on contemporary Jewish life delivered at various university centers and campuses]

By Rabbi David Haymovitz

Of all the Jewish communities in Asia, I found the Turkish Jewish community to be the most interesting and exciting. From the moment of arrival, on my first visit to Istanbul and throughout my various visits, I never failed to find an atmosphere of warmth and devotion which surrounded me all the time. This unique Jewish community has so much to offer the visitor. Its colorful customs, its old traditions, and its long history are reflected in every phase of life. As you watch these people in their observance of various Jewish rituals, when you visit their synagogues or dig into their archives, you gain an understanding of the uniqueness, the beauty and richness of Jewish life which was developed and preserved there.

The Turkish Jewish community was one of the oldest in the world. In fact, Jews were living there twenty-five centuries ago. Information on the Jews of Asia Minor is found in the writings of Josephus as well as in the New Testament. In those far off days, these communities wielded considerable influence.

Ten years ago one of the world's oldest synagogues was discovered in this part of the world. Situated at Sardis, some sixty miles inland from Turkey's western coast, the huge building (one hundred and thirty yards wide) was located on the main avenue of the city next to a group of shops, most of them owned by Jews. This large sanctuary was built in the first century and destroyed six hundred years later. The main hall, imposingly constructed with marble, held thousands of worshippers. In those days, the Jewish religion proved to be attractive to many non-Jews, although it sometimes aroused open hostility. Thus, the town of

Apamea, depicted the Biblical hero of Noah and his wife on its coin, thereby connecting the history of the city to the Biblical story of the flood (which was associated with this location - Mt. Ararat). It is a known fact that it was the custom to invite many gentiles to attend synagogue services. Some of them respected Judaism, and lit Sabbath candles, without abandoning their own religion.

In the fourth century C.E., the Roman empire was divided and the Eastern half, known as the Byzantine empire, had its capital at Byzantium, later known as Constantinople and today as Istanbul. The Jewish community in Constantinople dated from the fifth century. Many Jews left Palestine, which was economically a depressed state, and settled in the prosperous Byzantine empire.

Judaism was officially tolerated by the Eastern church, but the Jews suffered frequent persecution and there were periods when they were subjected to forced baptism. Generally, however, during the thousand years of Byzantium empire, Jews were allowed to practice their religion, and although the church tried very hard to isolate them from Christians, there is much evidence of a close relationship at least until the eighth century. However, the Jews continued to live in their close communities in order to pursue their own religious and communal life.

Most of the Jews of the Byzantine empire lived in the larger cities and their main occupations were in the branches of handicrafts and commerce. Some of them lived along the coast and played an important role in the development of international shipping and commercial enterprises. There were also thriving cultural activities.

The well-to-do position of the Byzantine Jews in the middle ages attracted Jews from other countries, such as France, Hungary and Poland—for whom life had become difficult.

One of the strongest groups in the empire was the Karaites, the sect which rejected the Talmud and the authority of the rabbis, and went back to stringent and literal interpretation of the Bible. The Karaites who settled there came from Moslem countries, mostly from Palestine. Sometimes there was great tension between the Karaites and the other Jews. One dispute over the Jewish calendar was so fierce that a wall had to be built to separate their adjoining quarters. A small Karaite community can still be found in Turkey today.

It was in the middle of the fifteenth century that the Moslems captured Constantinople and the Byzantium empire became part of the Ottoman empire. It was at this time also that the whole nature of this Jewish community was being revolutionized by the arrival of Jewish refugees who had been expelled from Spain and Portugal. The newcomers formed their own communities with their own institutions, and before long, dominated Turkish Jewry. By the time of their arrival, there had been a decline in the "Old-time" community and the Spanish Jews found Constantinople Jewry in a state of spiritual and material depression. They founded their own synagogues, which later gave Turkish Jewry a distinct "Iberian" character for the coming centuries.

Under the Moslem rule, the position of the Jews generally changed for the better. Although in some respects they were second-class citizens (as were all non-Moslems) they did not suffer from personal discrimination. Throughout the entire Ottoman period, Jews were respected and there was no tradition of anti-Semitism. Certain regulations were annoying. One was the restriction on Synagogue building, which was described by one of the early Spanish Jewish immigrants: "We are not permitted to obtain permanent quarters for a synagogue, let alone build one. We are compelled to hide underground and our prayers must not be heard because it would cause danger." Jews also wore distinctive dress. The dif-

ferences in style and color of dress between Byzantine Jews and the new arrivals lasted for centuries. Generally, the Jews wore dark clothes, light and colored clothes were permitted only on Sabbath and festivals, and only within the confines of the Jewish quarter.

A traumatic event in the history of Turkish Jewry was the brief career of the seventeenth century pseudo-messiah Shabtai Zvi, who was a native of Smyrna (Ismir). He appeared at a period of messianic expectations throughout the Jewish world. The terrible Cossack massacres of 1648 could only be explained as the birth pangs of the messiah and Shabtai Zvi's assumption of this role aroused a tremendous enthusiasm wherever Jews lived. When this messianic fervor reached its peak, he and his followers moved to Constantinople. The authorities, expecting these orders, arrested him. The sultan ordered him to convert to Islam. Under pressure, Shabtai Zvi converted. This, of course, shocked most of those who supported him. But a small sect of believers developed a theological-mystical explanation for the messiah's conversion and continued to believe in him even after his death.

These believers became the Donmeh (convert) sect. Outwardly, they appeared as devout Moslems but underground they followed their special sectarian religion and developed their own literature and customs. At the beginning of this century, this sect still had an estimated 10,000 adherents with their main center in Salonika. Today most of them are settled in Istanbul; the rest are spread all over the country. The language of their writings and prayers is Ladino (a Spanish dialect, derived from medieval Castilian, written in Hebrew letters). Some members of this sect became prominent in Turkish political life early in this century, and several were prominent in the Young Turk Movement.

Despite their high economic position, and their high cultural level, members of this sect are not really accepted by either Jews or Turks. Most of them are being assimilated in Turkish society and a few of them have immigrated to Israel.

The early Moslem period was the golden age of the Jewish community of

Turkey. The sultans encouraged Jewish settlement. When the Moslem ruler captured a town, he would transfer its Jewish inhabitants to Constantinople which soon became a thriving Jewish center. There were no restrictions on the Jews and they could own land and property. The immigrants from Spain and Portugal used their international connections to bring much of the empire's foreign trade into Jewish hands. They knew many languages and had connections in all parts of the Mediterranean. They had great influence in the Sultan's court and some of them were charged with handling the "external affairs" of the kingdom. Spanish Jews also brought with them the trades and occupations they had pursued in Spain: weaving, tanning and winemaking. On the whole, they gained such high respect that the Sultan is reported to have exclaimed, "I am amazed at the Spanish king's reputation for cleverness. He has impoverished his own country by expelling the Jews and enriched mine."

Culturally, Turkish Jewry reached its peak during the sixteenth and seventeenth centuries. Constantinople was the home of great rabbis and scholars, doctors and bankers. It was the seat of the official chief Rabbi of the Ottoman empire, the Chacham Bachi, who was granted equal status with the Moslem cadi and the Greek patriarch. Constantinople became one of the main centers for printing Hebrew books and thriving Jewish life.

From the seventeenth century the Ottoman empire declined and so did the quality of Jewish life. A number of regulations forced the Jews into second-class citizenship. This position eased somewhat in the nineteenth century when liberal decrees were issued and literally the Jews received the same rights as other minorities but they never regained their former importance. At the beginning of this century finds Turkish Jewry the third largest in the world (after Russia and Austria-Hungary) numbering 350,000. But the greatness of the past had disappeared. Jews were beginning to move away, many to North and South America.

The basic change in Turkey following World War I, made little difference to the Jews. In some ways their position was made more difficult. There was

more discrimination in the "new" Turkey, and the Jews were looked upon with more suspicion because of the intense nationalism that now seized the country. Although there had been Jews in the Ottoman parliament before World War I, they were not welcomed in the political and public life of the state under Kemal Ataturk. The communities suffered from lack of funds. In the schools the teaching of Turkish was obligatory and the teaching of Hebrew was forbidden. Zionism was outlawed and international Jewish organizations were barred under a law forbidding all Turks from maintaining relations with centers outside the country.

During World War II, the Jews were subject to a crippling tax. Although the situation improved somewhat towards the end of the war, the Jews had learned a bitter lesson: despite the new look of the modern Turkey, they were still second-class citizens. The desire to leave grew stronger as soon as the State of Israel was founded. Turkish Jews began leaving by the thousands. Inside Turkey, the government was attacked for allowing the Jews to emigrate. For a few months, at the end of 1948, emigration was stopped due to Arab pressure. But when Turkey recognized the State of Israel in 1949, Jews were again allowed to leave.

Today it is estimated that out of 75,000 Jews that were living in Turkey in 1948, 30,000 came to Israel during the first three years of its existence, and immigration is still continuing. Those who remained in Turkey, including the more affluent and assimilated, concentrate in Istanbul, allowing the provincial communities to dwindle. In Aeri-anople, now called Edirne, the 20,000 strong Jewish community has dwindled to 300. The Jewish schools have closed and there are no classes for children to study Hebrew or Jewish subjects.

About 34,000 Jews now live in Istanbul and only 6,000 in the rest of the country. Their economic situation is not bad; most are engaged in commerce and a sizable number are professionals. There is a network of Jewish schools attended by about half the Jewish children. Studies are in Turkish and four to six hours a week are devoted to Jewish subjects. The young people speak Turkish and French, and Ladino

(Continued on page 12)

THE RABBINICAL ASSEMBLY MAHZOR

By Rabbi Mordecai H. Lewittes

The need for a High Holiday prayer book which would help to make the services more meaningful has long been felt. The new edition of the *Mahzor* prepared by the Rabbinical Assembly is an improvement over other editions used by Conservative synagogues.

The Orthodox worshiper, of course, will reject the new edition as a departure from what has been aptly described as "the old tear-stained prayer book." The Israelites were once warned "Thou shalt not add thereto, nor take away from it." In a sense, each editor of the prayer book begins with a reversal of this admonition. Additions and omissions are his stock in trade. When all is said and done, however, the Rabbinical Assembly *Mahzor* is not a radical revision since the changes do not affect the major features of the traditional service.

One adaptation may be noted at the very beginning of the *Shaharit* (morning service). The editor calls attention to the fact that Jewish worship includes study of our sacred texts. He substitutes appropriate Rabbinic passages for the difficult Thirteen Principles of Rabbi Ishmael:

"The Bible relates that God created Adam, a single human being, as the forefather of all mankind. This teaches us that to destroy a single life is to destroy a whole world, even as to save a single life is to save a whole world . . ."

At other times the editor retains the original but adds an alternate reading as in the Torah selection for the afternoon service on the Day of Atonement. The reading of Leviticus 18 prohibiting incest and sexual immorality is retained. But Leviticus 19 with its immortal teaching "Love your neighbor as yourself" is presented as an alternate reading. (The Birnbaum *Mahzor*, in contrast, presents only the traditional Hebrew reading but substitutes a quotation from Maimonides about sexual morality for the usual English translation.)

The *Al Het* becomes a prayer in memory of the Six Million:

We have sinned against You and them, by refusing to hear . . .
And we have sinned against You, and them, by despairing.

We have sinned against You, and them, by appeasement.

We have sinned against You, and them, by complacency.

Unfortunately, the editor has not dealt adequately with the *Kol Nidre*.

The translation reads: "All vows . . . we make to God . . . we hereby publicly retract in the event that we should forget them . . ."

It would have been helpful to include explanatory notes for key prayers such as *Un'taneh Tokef*, as well as for the Torah readings. Several popular *piyutim* or liturgical poems have been omitted. An example is the familiar poem by Rabbi Yom Tov ben Isaac of York in which the poet pleads to hear the divine response *Salahti* ["I have forgiven"].

The English translation is excellent. Although "You" has replaced "Thou," the translation loses nothing in dignity and reverence. At times the editor uses paraphrase. A notable example is the English text that parallels *V'khol Maaminim*:

We believe that He remembers our frailty.

Therefore perfection is not His demand.

We believe that He is in no way limited.

Therefore our noblest dreams are not absurd.

We believe that He abides in mystery.

Therefore we need not solve life's every problem.

One questionable paraphrase is the English version of *A-shamnu*. To parallel the Hebrew acrostic the editor follows the twenty-six letters of the English alphabet beginning with "abuse" and ending with "xenophobic," "yielding to evil" and "zealots." It is

doubtful whether the worshiper will be moved by this a to z confessional.

Many of the additional readings are inspiring. Among the memorable additions are selections from Solomon ibn Gabirol, Maimonides, Martin Buber and Hillel Bavi.

The most dramatic addition is the revision of the poem "These I Remember - The Dirge of the Ten Martyrs" which is transformed into the climax of the *Musaf* service. The victims of the ancient Roman persecutions are identified with the martyrs of our own day - those who fell because of Russian pogroms, Nazi bestiality or Arab terror. Bialik's moving "City of Slaughter" is incorporated into the recital:

We walk the world of slaughter,
stumbling and falling in wreckage,
surrounded by the fear of death,
and eyes which gaze at us in silence,
the eyes of other martyred Jews . . .
Their staring eyes all ask the ancient question: Why?

The congregation is then asked to rise for a special Kaddish:

Yit - gadal
Kishinev
ve - yit - Kadash
Warsaw
shmei raba
Auschwitz

Dachau, Buchenwald, Babi Yar, Kfar Etzion, Terezin, Treblinka, Bergen-Belsen, Masada - all are interwoven in the Kaddish as the worshiper prays for surcease from bloodshed and persecution.

The new edition of the *Mahzor* helps the congregation to feel the solemnity of the Days of Awe. It is a welcome contribution to our liturgical literature.

**SUPPORT
THE
KOL NIDRE
APPEAL**

LANGUAGE AND PRAYER

By David Rudavsky

Professor of Hebrew Culture and Education, New York University

There is the classic story about an Israeli youngster who asks his mother for a slice of bread and jam in his native Hebrew. She responds in Yiddish and upbraids her son for not addressing her in that language. Whereupon the boy queries: "But mother, why Yiddish?" To which the latter replies: "So that you might remember that you are a Jew!"

What is the role of Yiddish in Jewish life? Yiddish or Judeo-German originated in medieval Germany and had been associated with the Jewish people for about a thousand years. It spread from Germany after the Black Death, which ravaged Europe in 1348-49 and brought in its train a series of terrors and massacres of the German Jews who were charged with poisoning the wells, notwithstanding the fact that they themselves drank from them. The Jews then fled Germany in great numbers eastward, especially to Poland, taking with them their Yiddish dialect, almost 85% of which consisted of German. Another 10% embracing mainly religious terms were derived from the Hebrew, while the remainder comprised principally local Polish, Russian or other Slavic words.

Yiddish has achieved a sanctity all its own because it had long been the medium for the translation and teaching of sacred Hebrew texts. It was believed to be the only tongue in which the Scriptures, the Talmud, Codes and other religious works could be naturally rendered and taught. Popular devotional books such as the *Tsenah u'Renah* based on the Pentateuch and the *Tehinot* or private supplications for women not familiar with Hebrew, were composed and published in the Yiddish vernacular. This was the case too with the Yiddish version of the Bible known as *Ivri Teutsch* (Deutsch). Yiddish is still the language of instruction in the old traditional Yeshivah in Israel, America and other countries. Some ultratrapious Jews such as the *Neturei Karta* (literally, "Guardians of the City") in Jerusalem and elsewhere refuse to use Hebrew in ordinary speech so as not to profane the holy tongue. Yiddish boasts of a secular literature of

high caliber, though it is very much on the decline at the present time.

The dialect known as Ladino or Judeo-Spanish originated among the Jews of the Iberian peninsula. It is founded largely on Castilian, though it has also some Hebrew as well as local elements including Turkish, Greek, Italian and others. Fewer non-Spanish terms have been incorporated in Ladino than foreign ones in Yiddish. These represent largely religious vocabulary borrowed from the Hebrew. Many of these expressions have changed their meaning in Ladino in accordance with what may have been colloquial usage. The idiom *Oseh Shalom* ("he who makes peace") means "to retreat" in Ladino, perhaps from the practice of stepping backwards when reciting these words in the *Kaddish* and *Amidah*. Liquor in Yiddish is commonly referred to by the Hebrew noun *Mashkeh* (drink) while its equivalent in Ladino is *mayim azim* ("strong waters") - a biblical phrase (Neh 9:11) repeated in the traditional morning liturgy. The Hebrew *maalah-mata* ("up-down") is used for "approximately". Like Yiddish, Ladino is written in Hebrew characters; not only in the square but also in Rashi script. In modern times the Latin alphabet has also been employed in Ladino.

The Judeo-Spanish dialect spread after the expulsion of the Jews from Spain in 1492 to the various countries in which the exiles and their descendants found a refuge. From the sixteenth to the eighteenth centuries the Bible, the liturgy and other devotional literature have been rendered into Ladino. In the nineteenth century, journals, novels and a variety of secular writings have been published in this dialect. The Sephardic Jews in the Balkans, North Africa, Turkey, Israel and other lands still speak it, though it is all but extinct in most of them. The main center of Ladino until World War II was Salonika. Ladino has assumed a sacred character akin to Yiddish because in it, a number of religious texts have been rendered.

Neither Judeo-German nor Judeo-

Spanish and their variants have been regarded as essential to Judaism, though these dialects have been bound up with it for centuries. It is, however, otherwise with Hebrew, which is as indispensable to Judaism, as whiteness is to snow, or redness is to blood, to use an expression of Professor Mordecai M. Kaplan. It is the *L'shon Hakodesh* or sacred tongue, the depositary of the Holy Scriptures and the long-revered heritage of Judaism which embraces the Torah given to Moses, the works of the Hebrew prophets, the psalmists and sages, the medieval Hebrew poets, philosophers, thinkers and scholars until our own day. It is also the miraculously resurrected national language of our people in Israel and outside the Jewish State.

As the holy language of the Jew, Hebrew is the traditional tongue of worship and Scriptural readings in the synagogue, though both the prayers and the Bible could doubtlessly be better understood in the vernacular. This is not to imply that translations are forbidden, particularly in the case of liturgy. According to the *Shulchan Aruch*, the Code of Jewish Law, one may pray in any language he or she understands (Orach Hayyim 101:4). Even the cardinal prayers, the *Shema* and *Tefillah* [*Amidah*] may be recited in any familiar tongue (Ber. 13a, Sotah 40b). Individuals may certainly pray privately in their own languages, though the common liturgy in the synagogue is to be read in Hebrew.

Aramaic, a Semitic dialect close to Hebrew, spoken by Jews in Palestine and Babylonia in the centuries preceding and following the common era, has also penetrated the synagogue. The *Kaddish* and later the *Kol Nidrei* are examples, though the latter is actually not a prayer, but rather a legal pronouncement for the annulment of vows. Aramaic intrusions into the liturgy were sometimes discouraged lest they overshadow the Hebrew (Sotah 33a). For the same reason the rabbis required two readings each Sabbath of the weekly Scriptural portion in the original by every Jew, and only once in the Aramaic *Targum* (translation) known as Onkelos (Ber 8a) which was regarded as an authorized version. The rabbinical attitude towards Bible translation is further reflected in the saying

that "the day when the Greek (Septuagint) version of the Bible was completed was as trying for Israel as the day when the golden calf was made" (Soferim 1:7). Because this Greek text in time replaced the original Hebrew Bible and Hebrew liturgy, it is believed to have brought about the linguistic assimilation and ultimate disappearance of the great Hellenistic Jewish community of Philo's Alexandria in the first century of the present era.

The rabbis throughout the ages have recognized the role of Hebrew, as an important factor in Jewish survival. The four main reasons given by them for the redemption of the Children of Israel from Egyptian bondage were that they did not change their (Hebrew) names; they did not change their (Hebrew) tongue; they did not reveal their secrets; nor were they wanton in their behavior (M. on Ps 114:4). They also said that he who resides in the Land of Israel and speaks the holy tongue, is certain that he will merit the World to Come (J. Shabbath 1:3). Less than a century ago, Sabbato Morais, a founder and the first president of The Jewish Theological Seminary of America, referred to Hebrew as "the golden hinge upon which our national and religious existence turns. Flowing from the hills of eternity, the Hebrew language has been set apart by God as the receptacle of truths destined to sway mankind and humanize the world." Hebrew is a bridge linking the Jew with his past and also with the living and unifying Hebrew vernacular in the State of Israel, without which the Jewish homeland would have been a confusing babel of tongues.

Prominent Christian Bible scholars, too, have admired the style and sublimity of the Biblical Hebrew text. Martin Luther (1483-1546) who completed his German version of the Hebrew Bible in 1530, pointed to the unique quality of the Hebrew language, in which so much can be expressed in so few words, as in no other tongue. William Bradford (1590-1657) the second governor of the Plymouth Colony, observed that of all languages he loved Hebrew best, because in it he could see with his own eyes "the ancient Oracles of God in their natural beauty". The great French historian and critic Ernest

Renan (1823-92) spoke of Hebrew in inspired terms "as a quiver full of steel arrows . . . a trumpet of brass crashing through the air with two or three sharp notes . . . the letters of its books are not many, but they are letters of fire . . . They pour out floods of anger and utter cries of rage against the abuses of the world, calling the four winds of heaven to the assault on the citadels of evil . . ." Such a language could not but be divine.

A translated Hebrew text is like a plant ripped from its roots. It is not in its natural state, but only an approximation. There are subtleties and overtones in the primary version that cannot be accurately transmitted in another language. The rabbis pointed up the difficulty of translation in their ambiguous utterances on the subject. On the one hand, they said that a verse may not depart from its literal text (Shab 63a), yet they also declared that "whoever translates a verse literally is a falsifier" (Kid. 49a). The greatest of modern Hebrew poets, Chaim Nachman Bialik, regarded the reading of a work in translation like kissing one's mother through a veil. How can the sacred sentiments, the spirit, cadence, rhythm and mystical aura of the *Kedushah*, for example, be conveyed to another tongue?

Numerous illustrations can be offered to illustrate this problem. The Hebrew noun "*Keren*" meaning either "ray" or "horn" was assumed to mean the latter, and consequently the medieval Italian sculptor Michaelangelo placed horns on the head of his famous statue of Moses. Miles Coverdale (1488-1568) coined the word "loving kindness" as the equivalent of the Hebrew word *Hesed*, but this translation is not adequate. The common Hebrew greeting "*Shalom*" also means more than the English "Peace"; it implies wholeness, harmony, as well as health and other concepts that are not included in the corresponding English term. Since this is true of many other English renderings, it was deemed best to preserve the original Hebrew expressions, especially those of a religious nature, in the English context. Accordingly we have in English transliteration the Hebrew response of *Amen* and *Hallelujah*, and also the Hebrew plea of "*Hosannah*". Nouns like, Mes-

siah, Sabbath, Jubilee, Satan, Leviathan and others are pure Hebraisms. English, too, has absorbed a number of graphic and picturesque biblical phrases in translation, which have been used as titles of English works. Among them are "Grapes of Wrath" (Dt 32:32), "Green Pastures" (Ps 23:2), "Valley of Decision" (Joel 4:14), "Good Earth" (Dt 5:18), "East of Eden" (Gen. 4:16), "My Son, My Son" (2Sam 19:1), "A Time to be Born" (Ecc 3:2) and a host of others.

The Puritans were especially devoted to the Scriptures and its language and this loyalty they carried with them on the Mayflower. Hebrew as a key to the Bible became an important subject of study in the early American colleges and universities. The colonial collegiate institutions - Harvard, Yale, Princeton, Columbia, Johns Hopkins and others have been teaching Hebrew from their inception to the present day. Several of them, Harvard, Yale and Columbia, still retain their Hebrew inscriptions in their official seals. It may be observed that the teaching of Hebrew in American colleges and universities is now coming back to its own, though it has taken on mostly the modern form of the language as a result of the influence of the State of Israel.

The Bible for the Puritans was a guide for living; it was the source of their religious ideals, their mission and destiny. The names of their children, of their towns, the inscription on that great historic monument, the Liberty Bell, "And thou shalt proclaim freedom to all the inhabitants thereof" - were all drawn from the Bible (Lev 25:10). According to Henry L. Mencken in his "American Language" (p. 137) there was some sentiment in the new American State to establish Hebrew as its official language. When one recalls how closely identified the Puritans were with the Bible, this notion does not appear as far fetched as it may seem at first blush. This of course may be of especial interest to us at the present time in view of the impending bi-centennial celebration.

But let us return to our primary theme of Hebrew in the synagogue liturgy. The question came to a head in Germany at the second conference of Reform rabbis held in Frankfurt in

(Continued on page 13)

ZIONISM-A BADGE OF HONOR:

A PLEA FOR REVIVAL

By Howard L. Adelson

Professor, City University of New York

The human mind has seldom, if ever, conceived of a higher human ideal than that of Zionism. Any dispassionate observer of the growth of liberal, democratic thought and humanism over the past century and a half must admit that Zionism is in fact the culmination of the movements which created the vision of free societies in a free world. Yet in our own day we find that not only the nations of the so-called underdeveloped Third World and the slave societies of the Communist world, but even the agencies of the United Nations and misguided Jews with the least claim to knowledge of Judaism and Jewish history, have utilized the term Zionism as a badge of shame. The International Women's Convention in Mexico City even branded Zionism as the ally of imperialism and called for the feminist movement around the world to fight against it. It did that in the face of the fact that Israel, the creation of the Zionist Movement, with all of its flaws, is perhaps the most advanced society in the world in its treatment of women in everyday life. Equal pay for equal work has long been the rule in Israel, and women have risen to occupy the most exalted stations in the life of the country. A journalist who was formerly a close associate of Mayor John V. Lindsay, Marvin Schick, in a series of articles in *The Jewish Press* on the Religious Zionist Movement, took pains to note that he was not a "Zionist" even though he has been most active in City politics as a Jew. Clearly the attempt is being made, in defiance of the facts of history, to convert Zionism into a yellow badge of shame for those Jews who are willing to be counted among its adherents.

The worst scandal of all, however, is that none of this would have been possible had the Israeli government taken a more positive view toward Zionism and Zionists. In a recent television program which was broadcast nationally in this country a noted Israeli, Arie Eliav, confidently spoke of the failure of Zionism, and then set

forth the aims of Zionism in the most puerile fashion. Eliav contended quite wrongly that the sole aim of Zionism was simply to create a situation in which the world would ignore a small Jewish state and in which Jews living in that state could then ignore the fact of being Jewish. That is precisely the scandalous definition of Zionism which can convert a high-minded vision into a badge of shame. It reveals the failure of the Israeli government and society to inculcate the Zionist ideal in its youth. In origin it goes back to those days when David Ben Gurion in one of his rash moments pronounced the Zionist movement in the Diaspora dead and stated that it was simply the duty of all Zionists to come to Israel and to liquidate the Diaspora as a force in deciding the fate of the Jewish people. Ben Gurion would have reduced all of world Jewry to a mere appendage of Israel while the generation that he raised, as typified by Eliav, would have us search for a world in which Judaism and Jewry were essentially unimportant. Neither view was the vision of the great Zionist thinkers.

For those of us who are true Zionists, no matter what form of Zionism we espouse in terms of organizational affiliation, those are vile canards and a total misrepresentation of the larger Zionist dream of a new world in which Jewry and Judaism will play a very significant role. Those of us who are true Zionists cannot forget the errors perpetuated by the Israeli government because of this small vision of the Zionist purpose. It is unforgivable that the Israeli government in 1967 and again in 1973 reached armistice and disengagement agreements with Syria without including the slightest reference to Syrian Jewry which was enduring a most savage persecution. No matter what the external pressure, Israel should have maintained the Zionist stance and demanded that the Syrians allow free emigration under international auspices for all Jews. Such a position would have presented non-

Zionists like Dr. Henry Kissinger with a true moral dilemma in trying to view Israel as just another small Near Eastern state.

Israel in the Zionist vision is not just another state, nor was it created solely for the benefit of those Jews who choose freely to live there. It is the central feature in the constellation of Jewish communities around the world, and it must be the expression of the ideals of Jewry. That is precisely why there can be struggles, often very bitter struggles, between religious Zionists and secular Zionists, between liberal-democratic Zionists and social-left wing Zionists. Each group has its own dream of what the ideal Jewish state is to be, and there are differences. Nevertheless all of these Zionists agree that Zionism is to be the expression of the Jewish national consciousness, and that Israel is to be the center from which the universal Jewish people will receive constant reinvigoration.

Israel was not designed to be merely another state, nor was it in the mind of any Zionist leader other than Ben Gurion to be nothing more than a vehicle for the liquidation of the Jewish communities of the Diaspora. Those Jews who are most concerned and who wish to live the fullest Jewish life will choose to live in Israel, but it has never been a part of Zionist thought that all Jews must be forced to live in Israel. Zionism puts a premium on those who contribute to the fullest degree to the development of their Jewish heritage by choosing to live in Israel, but it has always recognized the freedom of choice inherent in free men to choose their domicile. Israel not only welcomes immigrants, but it permits emigration, and those who emigrate are not to be despised, nor have they lost their rights as Jews to participate in the noble and holy work of reconstructing an ancient people who have contributed more to the advancement of mankind than any other.

Zionism, considered in its historical context, carries forward the idea so well expressed by Giuseppe Mazzini, the soul of the Italian *risorgimento*, that each nation has a role to fulfill in this world in adding to the cultural variety and stimulating mankind to search for the better life. Every people, and certainly that most ancient of peoples,

the Jewish people, enjoys an inherent right to independence and to national development. This is the strongest attack on imperialism. Zionism proclaims that no people should be dominated by another people. It recognizes, for example, the unity of the Arab people and their right to express their national consciousness in a multitude of states or in a unified state. It does not, however, recognize the claim of the Arabs to dominate the Jewish people. It demands that each people have the right to exist as an independent nation within the context of an ordered world for all national groups with clearly defined cultures. It calls for national unity and not for the disintegration of nations by constant subdivision.

Zionism calls upon all peoples to grant the greatest degree of freedom to the citizens of all states. It proclaims freedom as the mission of mankind and preaches the liberal vision unobscured by the doctrines of totalitarianism. Freedom for the average citizen is absolutely necessary, if each nation is to express itself fully and completely. The collective will of the citizenry freely expressed is the will of the nation and the embodiment of its ideals.

In addition to this, Zionism is the unique movement designed to express the national will of Jewry. It recognizes that Jews wherever they may live are members of a single people with the right to participate in the life of the nation as deeply as each individual wishes. Thus Zionism transcends the existence of the State of Israel even though the existence of Israel is central to the expression of the Jewish people. Zionism should not be, and must not be, merely an appendage of the Israeli government. That was the error of Ben Gurion. Israeli Zionists must join hands with the Zionists of the Diaspora to demand that the Zionist Congress should once again declare itself competent to act as a pressure force for good on the Israeli government as well as on other governments in the Diaspora. The Israeli government must be separated from the Zionist movement throughout the world. It must be possible for the Zionist movement to make political, social, and cultural demands on the

Israeli government, and it must be possible for the Israeli government to reject those demands. The Zionist movement would never have accepted the silence of the Israeli government on the problems of Syrian and Russian Jewry even though the Israeli government might feel that such was the stand that it had to adopt for practical reasons. Independence for world Zionism is particularly vital at this moment in time. Zionism is the conscience of the Jewish people and not a charitable enterprise. It is a political, social, and cultural movement which will cooperate with the State of Israel, but which will also apply pressure upon Israel to live up to the high moral ideals of the Zionist movement as the finest expression of the national conscience in the modern world. Pressure from the Zionist movement on the Israeli government to maintain itself and to move forward in the reconstruction of Israel and Jewry, however, is not to be interpreted as calling into question the political and international rights of Israel. Israel is central to the Zionist ideology. The existence and strength of Israel are the vehicles through which all forms of Zionism find expression.

The struggle to create the State of Israel was fought in the Jewish communities throughout the world as well as in Israel. It was the life blood of the masses of Jewry in eastern Europe before the Second World War, and it was the lifeline for the suffering remnant after the holocaust. Israel is the greatest achievement of the resurgence of the national unity of the Jewish people and the expression of its desire for survival. Through Israel the moral force of Jewry finds expression. Israel's development and perfection remain the task of Zionism and not merely the civic duty of the Israelis. Israel is the vital center from which the Diaspora receives infusions of revitalization and the focal point of Jewish self-expression. It cannot be merely a carbon copy of other states. It is the unique Jewish state.

Zionism is, indeed, the badge of honor of those who participate in the grandest human enterprise of the modern world. It is incumbent upon all Jews to wear the label with pride in the fullest knowledge of the virtues en-

shrined within it. It is a duty for all men of good will, whether Jew or non-Jew, to support and to defend Zionism as the finest expression of the liberation of mankind from excruciating suffering and oppression. The noble ideals of the liberal vision which mankind brought into fruition in the American Revolution combined with the moral conscience and national will of Jewry, a religious people, have been combined into a new vision of the future which must not fade for even a single moment. Now is the time to be counted and to shout about the glory and transcendental quality of modern Zionism. Now is the time for Zionists to point the finger of scorn at those of little faith. Now is the time for Zionists proudly to assume the mantle of honor that can only be given by the movement which resurrected the most ancient of nations to express the highest moral ideal that the world has ever known.

CALENDAR DIARIES

1975-5736 Calendar Diaries will be available for the asking at the Main Desk. We are indebted to Riverside Memorial Chapel and Boulevard Chapel for their kindness in providing Diaries for our members.

WE URGE YOUR PARTICIPATION!

- ENROLL NEW MEMBERS
 - SUPPORT THE KOL NIDRE APPEAL
 - GIVE & GET ADS FOR OUR ANNUAL JOURNAL
-

The Flag of Issachar

(Continued from page 4)

role of *Issachar*, one of the twelve tribes in ancient Israel that wandered in the wilderness and entered the Promised Land.

The Rabbis tell us that throughout their wanderings the members of this tribe carried two yokes - on the one shoulder they bore the *ole shel Torah*, "the yoke of the Torah," and on the other the *ole shel Eretz Yisrael*, "the yoke of Eretz Yisrael" [Genesis Rabbah, 98:17].

Like the tribe of Issachar, our Brooklyn Jewish Center endeavored to carry these two burdens, and it did carry them gloriously throughout the years. From the very first day of its existence, we worked tirelessly from the preservation and the development of our religious life - our Torah - and also labored zealously for the fulfillment of the dream of a reborn State of Israel.

But the Rabbis add a significant thought in speaking of the tribe of Issachar. Each of the twelve tribes, in their wanderings through the desert, carried a flag - each different from the others (Numbers, 2:2f.). The sages describe the uniqueness of the flag of Issachar: *muphe shel Yissachor tzavua shachor umtzuyur alav shemesh v'yare'ach*, "the background of the flag was all black, and on that blackness were emblazoned the pictures of the sun and the moon" (Numbers Rabbah, 2:6). Mind you, they carried their yokes not only when the background was white and cheerful but also when conditions were black and gloomy, - when they were enveloped by darkness. Even then, their yokes of the Torah and Eretz Yisrael served as the sun and the moon to illumine their people's life in the wilderness.

I think you can all see the pertinence of this Rabbinic comment to us of the Brooklyn Jewish Center today. For most of the years of our Center's life, the background of the flag which we held aloft was white and radiant. It was so easy for us to carry the yokes of Issachar. Members were flocking to the Center in large numbers. We passed the two thousand mark in membership - and some of the trustees were sugges-

ting that we close our ranks and withhold acceptance of new applications. Money kept flowing into the treasury: in one year the income was so large that the Center was able to contribute \$10,000 to the Jewish Theological Seminary besides its regular annual membership campaign for the Seminary.

Today, all this has changed. The background of our flag, like that of the flag of Issachar, is *shachor*. Not only we in our community, but also the Jews in all America and in Israel, are enveloped in darkness. A heavy gloom rests over us. But the flag of Issachar presents a great challenge. Just because the background of the milieu in which we find ourselves is *shachor*, it is incumbent upon us to continue to carry the yokes of Issachar and to serve as the sun and moon to illumine Jewish life to our people throughout the land and to our brethren in Israel as well. We are called on for a new dedication to work more zealously than in the past as the tribe of Issachar of our day.

Let me add a concluding word. By a happy coincidence this gathering is held on the twenty-fourth day of the Jewish month of *Kislev*. Within a few hours, when the sun will have set, we shall usher in the Hanukkah festival, marking the rededication of the Holy Temple in Jerusalem, which had been defiled by our enemies, the Graeco-Syrians. According to the ancient Rabbis, the first sanctuary which Moses and the Israelites set up in the wilderness was also dedicated on the twenty-fifth day of *Kislev*. Judah, the Maccabee, chose that very day to rededicate the Temple in Jerusalem. We, too, are rededicating our Synagogue within hours of the same date.

As in the case of the days of Moses and the days of the Maccabees, may this day mark not only the rededication of all of us to the sacred cause which the Synagogue symbolizes - the *ole shel Torah* and the *ole shel Eretz Yisrael*. May it thereby be a stepping stone for us to act as the sun and the moon, even in the midst of the darkness which surrounds us, to brighten the path of Jewish life here in America, and to keep shining the light of faith, hope and peace for our brethren in Israel for years and years - aye, for ages - to come!

Turkish Jewry

(Continued from page 6)

is gradually dying out. However, there is little assimilation because of the closed nature of Turkish society. Anti-Semitism has never been a burning issue although in recent years there have been unwelcome manifestations both from the extreme right and the extreme left.

But what Turkish Jewry is lacking in economic and political stature, is balanced out by very strong religious and cultural identification with Jewish heritage. You can still find among them that warmth that was characteristic of Jewish life in the European shtetel. Customs and traditions are respected and widely observed; attendance at synagogues is high, not only on holidays, but also on regular Sabbaths. Generally there is a feeling of closeness between Jew to Jew and to Israel. It is heartwarming to the visitor to be among them. It's a family feeling which welcomes you and envelops you; a feeling of closeness and admiration to an ancient culturally-developed and beautiful way of life.

The Jews who came from Turkey to Israel have been successfully absorbed into the pattern of Israeli life. Their own immigrants' association puts the number of Turkish Jews in Israel at 60,000. For the younger generation, Hebrew is the only language, but the old-timers still speak Ladino, read the newspapers and listen to the radio in that language. Turkish Jews live almost everywhere in Israel, the largest concentration being in Bat Yam, Ashdod, Or Yehuda, Kfar Saba and Herzlia. Most of them are merchants, some are laborers, and others professionals. Their contribution to the new Israeli culture is far beyond their relative small number because they bring with them one of the most developed, colorful and rich traditions; the tradition of one of the oldest Jewish communities in the world.

**EVERY MEMBER
ENROLL A NEW MEMBER**

Language & Prayer

(Continued from page 9)

1845, in the midst of the struggle of German Jewry for equality and citizenship. The liberals among the rabbis at this conference were inclined to reduce as far as possible the religious, cultural and social barriers that separated the Jewish minority in Germany from the Christian majority. The two leading figures at this gathering were Abraham Geiger, (1810-74) a brilliant Judaic scholar who was the spokesman for the Reformers, and Zachariah Frankel (1801-75), the founder and leader of the so-called Historical School in Judaism, out of which later grew the more moderate middle of the road Conservative wing in American Judaism.

Geiger contended that Judaism was not a national but a universal religion, and that a national language, particularly one like Hebrew, which was little understood by the people, should not occupy a dominant place. Moreover, from the Halachic viewpoint Hebrew was not obligatory in the synagogue liturgy: in fact, the *Sefer Hassidim*, (588:78), a popular medieval religious work discourages the use of a language of prayer with which the worshiper does not know. It is not the language that sanctifies the liturgy, but rather the reverse, Geiger insisted. If German should be sufficiently employed in synagogue worship, it too might in time become a hallowed language, he maintained.

In opposing Geiger, Frankel urged that religion is essentially abstract, and Hebrew serves it as a concrete medium of expression. A language has its own character and nuances. Terms like *Adonay* could, he indicated, not be properly translated. If Hebrew should lose its place in the liturgy it is bound to lose its role in religious education - a result which is likely to have a disastrous effect on Jewish survival, as was actually the case with the great Jewish community of Alexandria. Yet Hebrew is even more than a mere means of worship; it is one of the basic, cherished and eternal Jewish values, like the Sabbath, the dietary laws, the Land of Israel and other vital Jewish institutions hallowed by the Jewish people, which give Judaism its character, its vital unity and historic continuity. He who rejects these values, undermines the very foundations of Judaism. Without them, Judaism is bound to atrophy and become a mere creed, which is of course alien to its very nature.

The Frankfort conference, upheld Geiger's views in principle by a narrow margin of fifteen to thirteen with three abstentions, but it is agreed unanimously that "for the time being it is advisable that Hebrew be retained in the service." Frankel rejected the proposed compromise and dramatically walked out from the conference together with a colleague. This marked the split in liberal Judaism and the later creation in America of the Conservative movement, which regarded Hebrew as the language of worship, supported the

observance of the Sabbath and the dietary laws, and stressed the faith in the restoration of the Land of Israel.

Individual rabbis, as well as the several religious alignments in Judaism proceeded to introduce their own prayer books, which deviated in various respects from the traditional *siddurim*. These words represented attempts to conform to the *Zeitgeist*, the spirit of modernism. Reacting to this development Solomon Schechter (1847-1915), the second president of The Jewish Theological Seminary of America, quipped: "At a time when all Jews prayed, one prayer book supplied their need; now when fewer Jews pray, more and more prayer books are required."

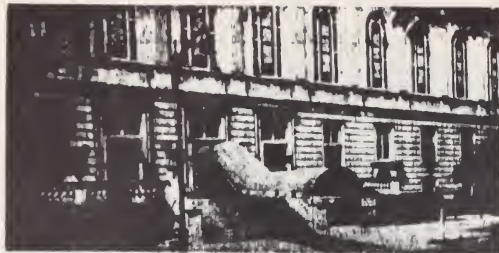
The problem of Hebrew in the liturgy has not yet been resolved. The great Anglo-Jewish writer Israel Zangwill (1864-1926) said in reference to the need for understanding the Hebrew service, "If they (the worshipers) did not always know what they were saying, they always meant it. If the service had been more intelligible, it would have been less emotional and edifying." The Cabbalists saw in the very letters of the Hebrew prayers, "the light of Infinity." There is the pithy story about the illiterate Hassid who instead of reading the prayers, continuously repeated by rote the letters of the Hebrew alphabet. When asked why, he explained, "God knows best the proper idiom of praise and adoration. I leave it to Him to weave the letters of the words He chooses into the most beautiful and condign hymns and prayers."

*Start The
New Year
Right !!*

Let's Begin
Our New Season
With A
Record Enrollment!

REMEMBER! MEMBERSHIP IS
THE LIFEBLOOD OF EVERY
INSTITUTION.

INTRODUCE YOUR FRIENDS
AND NEIGHBORS TO THE
BROOKLYN JEWISH CENTER
NOW!



NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5736, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the co-operation of our membership the year 5736 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'Shonoh Tovo Tikosevu!
Benjamin Markowe, President
Emanuel Cohen, Hon. President
Louis Kramer, Vice-Pres.
Abraham M. Lindenbaum, Vice-Pres.
Harry Leventhal, Vice-Pres.
Julius Kushner, Hon. Vice-Pres.
Meyer Abrams, Treasurer
Aaron Gottlieb, Hon. Treasurer
Murray T. Feiden, Secretary

From the Center Staff

On behalf of the Center Staff I extend to the Rabbis, Officers, Trustees, Governors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes for the New Year.

Martin Lerner;
Executive Director.

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5735 and hopes for an even more successful season in 5736.

With best wishes for a Shono Tova Umesuka.

Mrs. Isaac Franco, President

Mrs. Max I. Cohen

Mrs. Charles Marks

Mrs. Louis Kramer

Vice Presidents

Mrs. Max Farb, Rec. Secy.

Mrs. Benj. Markowe, Corr. Secy.

Mrs. Isidore Beris, Soc. Secy.

Mrs. Benjamin Moskowitz, Treas.

From the Men's Club

The officers of the Men's Club wish all its members, families and friends a year of health and good tidings. A year that will bring true peace to our beloved land, to the State of Israel and all mankind.

We invite each and everyone of you to participate in this coming year's events.

May the Good Lord bless the entire Center and may we and our families all be inscribed in the Book of Life and Happiness.

L'shonoh Tovo Tikosevu.

Stanley Bresnick

President

Louis Kramer

Dr. Milton Schiff

Louis Moskowitz

Honorary Presidents

Isaac Franco

Chas. Marks

Archie Levinson

Nathan Zuckerbrat

Vice Presidents

Murray Rosof

Financial Secretary

Murray Greenberg

Administrative Ass't.

SABBATH WORSHIP

Week of August 29

Kindling of Candles: 7:14 P.M.

Services: 7:00 P.M.

SABBATH MORNING SERVICES

August 30 - 8:30 A.M.

Sidra: "Nitzavim - Vayelekh"

Deuteronomy: 29:9-31:30

Prophets: Isaiah 61:10-63:9

SELIHOT SERVICES

Sunday Morning, August 31

7:30 A.M.

Conducted by

CANTOR EFIM BERKOVITCH

AND THE CHOIR

Directed by

MR. ARON DINOVITZER

SABBATH SERVICES

WEEK OF SEPT. 12

Kindling of Candles: 6:51 P.M.

Services: 6:30 P.M.

SABBATH MORNING SERVICES

September 13 - 8:30 A.M.

SHABBAT SHUVAH

Sidra: Ha'azinu

DEUTERONOMY: 32

Prophets: Hosea 14.2-10;

Micah 7.18-20; Joel 2.15-27

RABBI HAYMOVITZ

will preach

SAT. AND DAILY MINHA

Followed by Maariv - 6:30 P.M.

DAILY SERVICES

Sunday & Labor Day - 8:30 A.M.

Mornings - Monday through Friday

7:00 A.M.

HIGH HOLY DAYS SERVICES

Rosh Hashanah

Services for Rosh Hashanah will be held on Friday and Saturday evenings, September 5 and 6 respectively at 7:10 and 7:25 o'clock; and Saturday and Sunday mornings, September 6 and 7 at 7:30 o'clock. The Torah reading will commence at 9:15 A.M. The shofar will be sounded on September 7 at 10:15 A.M. (Sunday only). All worshippers are requested to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is delivered. The Musaf services will begin at 11:00 o'clock, and the services will finish at approximately 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Haymovitz will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on Sunday evening, September 14, at 6:45 o'clock.

Yom Kippur services will begin on Monday morning, September 15 at 8:30 o'clock. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon by Rabbi Haymovitz will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Rev. Efim Berkovitch will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Choir under the direction of Mr. Aron Dinovitzer.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Youth Congregation will be held on Saturday and Sunday, September 6 and 7 at 10:00 A.M.

The Kol Nidre services will be held on Sunday evening, September 14 at 6:40 o'clock.

The services on Yom Kippur will be held Monday morning, September 15, at 10:00 A.M. and 5:00 P.M.

Candle Lighting During High Holy Days

Candles will be lit for the Rosh Hashanah holidays on Friday, September 5, at 7:02 P.M. and Saturday, September 6, at 8:06 P.M.

On Sunday evening, September 17, (Kol Nidre Eve) candles will be lit at 6:47 P.M.

Additional Yizkor Services

For the benefit of the community, the Center will conduct special Yizkor services on Yom Kippur, Monday morning, September 15, in the Dining Room of our building, at 10:00 o'clock.

Holiday Gym Schedule

The Gym and Baths Department will be closed Sunday, September 7 for the Rosh Hashanah holiday and will reopen on Monday afternoon, September 8 at 3:00 P.M., for men.

The following week, the department will be closed, Monday, September 15 for Yom Kippur and will reopen Tuesday morning, September 16 for women at 10:00 A.M.

THE SELIHOT SERVICE

on Sunday morning, August 31st will be followed by the ANNUAL SELIHOT BRUNCH of the MEN'S CLUB

All worshippers are invited to attend as guests of MEN'S CLUB.

SUCCOTH SERVICES

Kindling of Candles:
Friday, September 19 - 6:39 P.M.
Saturday, September 20 - 7:42 P.M.
Services - 6:15 P.M.
Saturday and Sunday Mornings
September 20 & 21 - 8:30 A.M.

Hoshana Rabbah Services
Fri., Sept. 26 at 7 A.M.

CONCLUDING SUCCOTH SERVICES

Kindling of Candles:
Friday Eve., Sept. 26 - 6:27 P.M.
Saturday Eve., Sept. 27 - 7:30 P.M.
Services - 6:15 P.M.
Saturday & Sunday,
Sept. 27 & 28
Services - 8:30 A.M.
Memorial Services - Sat. Sept. 27
10:15 A.M.

SISTERHOOD'S ANNUAL LUNCHEON

Tuesday, October 21, 1975

Reserve the Date!

Mrs. Frank Schaeffer, Chairperson

YOU ARE THE TENTH MAN

The Center is a 365-day shul. Services are held everyday throughout the year. And you are the key to the success of this schedule of service to our members and community. Every man who attends is the Important Tenth Man.

We have men who attend to say Kaddish. There are others who come to observe a yahrzeit of a dearly departed relative. The Torah must be read on Monday and Thursday mornings, Sabbath mornings and afternoons, and on the intermediate days of Festivals, and on Rosh Hodesh. The Tenth Man is a prime need at all times to enable this religious program to go on unbroken.

Our daily services are held at seven o'clock weekday-mornings and at sunset each evening. Sabbath services, as well as on Sunday and major legal holidays, services are held at half past eight of these mornings. You will be elated and spiritually uplifted by joining these services. Be the Tenth Man at all times!

ROSH HASHANAH GREETINGS

A Very Happy

New Year

FROM

MR. and MRS.

EDWARD ISAACS

80 PARK AVENUE

NEW YORK CITY

Greetings

for the

New Year

FROM

MR. and MRS.

EMANUEL COHEN

10 Plaza Street

**IN FOND REMEMBRANCE ON THE
HIGH HOLY DAYS**

JUDGE JOSEPH A. SOLOVEI

DR. SAMUEL SOLOVEI

**AND LOVING PARENTS,
JACOB AND RACHEL SOLOVEI**

**BRUNICE BLAUSTEIN, Loving Daughter of
ANNA B. SOLOVEI**

**BY
SARAH and ANNA SOLOVEI**

New Year Greetings

from

HON. and MRS.

STANLEY STEINGUT

1199 East 53rd Street

New Year Greetings

FROM

MR. and MRS.

JEFFREY AARON

AND FAMILY

57-68 228th Street

Bayside, N. Y.

New Year Greetings

from

**HON. and MRS.
A. DAVID BENJAMIN**

AND FAMILY

20 Plaza Street

MR. and MRS. CARL J. FRUCHTMAN
OSCAR AND ANN

לשנה טובה תכתבו

HON. and MRS.
ABRAHAM M. LINDENBAUM

9 Prospect Park West

MRS. THEODORE D. OSTROW

and SONS

196 East 75th Street

New York, N. Y.

A Happy New Year

MR. and MRS. JULIUS KUSHNER

and FAMILY

370 Ocean Parkway

MR. and MRS.
HARRY LEVENTHAL

475 Park Avenue
New York, N. Y.

לשנה טובה תכתבו

MR. and MRS.
JULIUS LEVENTHAL

870 United Nations Plaza
New York, N. Y.

MR. DANIEL OBERMAN

A Happy New Year

MR. and MRS.
ABRAM SHORIN

AND FAMILY

5700 Collins Avenue

Miami Beach, Florida

To David and Verna Hoffnung
Tide that you may be Blithe
from
MR. and MRS. JOSEPH HELLER

לשנה טובה תכתבו

MR. REUBEN FRIEMAN

50 Brompton Road
Great Neck, N. Y.

MRS. FELIX F. HOROWITZ

LAWRENCE I. HOROWITZ

DR. and MRS. DAVID FORSTED

HILARY LYNN FORSTED

ADAM SETH FORSTED

A Happy New Year

MR. and MRS.

JACK CHESNER

196 Argyle Road

**DR. and MRS.
DAVID FARBER**

and FAMILY

135 Eastern Parkway

לשנה טובה תכתבו

**MR. and MRS.
WILLIAM SMERLING**

215 East 68th Street

New York, N. Y.

FELICIA, HAROLD and DAVID KALB

25 Dogwood Avenue

Roslyn Harbor, N. Y.

A Happy New Year

MR. and MRS.

BENJAMIN MOSKOWITZ

and FAMILY

92-30 56th Avenue

Elmhurst, N. Y.

**MR. and MRS.
BENJAMIN MARKOWE**

and FAMILY

34 Plaza Street

לשנה טובה תכתבו

**DR. and MRS.
MILTON SCHIFF**

1303 Carroll Street

MR. & MRS.
ARTHUR FRIED

and FAMILY

61 Eastern Parkway

A Happy New Year

MR. and MRS.
DAVID H. SCHATZOW

65-24 162nd Street

Flushing, New York 11365

**MR. & MRS.
JACK STERMAN**

and FAMILY

לשנה טובה תכתבו

**MR. and MRS.
BENJAMIN SILVERSTEIN**

8 Loretta Drive

Syosset, New York

A HAPPY NEW YEAR

from

Ratner's

DAIRY RESTAURANT

138 DELANCEY STREET

Foot of Williamsburg Bridge

New York 2, N. Y.

Tel. ORchard 7-5588

Office: GRamercy 7-6226

A Happy New Year

MR. and MRS.

MURRAY GOLDSMITH

400 East 56th Street

New York, N. Y.

MRS. MOSES SPATT

and Family

לשנה טובה תכתבו

EASTERN PARKWAY ZIONIST

DISTRICT No. 14

DR. MILTON SCHIFF,
President

MRS. NATHAN D. SHAPIRO

135 Eastern Parkway

**MR. and MRS.
WALTER BRONSTER
and SONS**

41 Eastern Parkway

A Happy New Year

**MR. and MRS.
JACOB HOFFMAN**

706 Eastern Parkway

MR. and MRS. LOUIS MOSKOWITZ

and FAMILY

**MR. and MRS.
BARNEY OSTROW**

51 Lefferts Avenue

**DR. and MRS.
HYMAN I. TEPERSON**

3505 So. Ocean Drive
Hollywood, Florida

לשנה טובה תכתבו

LOUIS AND SYLVIA B. KRAMER

20 Plaza Street

DR. and MRS. HERMAN BROWMAN

and FAMILY

1540 President Street

MR. and MRS.
SEYMOUR GLASS
55 Conklin Avenue
Woodmere, N. Y.

DR. and MRS.
ISIDORE BERIS
520 East 21st Street

A Happy New Year

DR. and MRS.
LOUIS A. GOLDMAN
640 Montgomery Street

MR. AARON GOTTlieb

MR. and MRS.
LAWRENCE SCHIFF
135 Eastern Parkway

JUDGE and MRS.
MURRAY T. FEIDEN

MR. MAX GOLDBERG
AND FAMILY
97-40 62nd Drive
Rego Park, N. Y.

לשנה טובה תכתבו

MR. and MRS.
NATHAN A. POLAN
4527 Luxenberg Court
Lake Worth, Florida

MR. and MRS.
PHILLIP PORT
201 East 66th Street
New York, N. Y.

DR. HAROLD and BIANCA BERGMAN

MR. and MRS.
BENJAMIN LEVY
444 Crown Street

MR. and MRS.
HARRY MASLOW
20 Plaza Street

A Happy New Year

MR. and MRS.
CHARLES J. MARKS
712 Montgomery St.

DR. and MRS.
JOSEPH PINCUS
135 Eastern Parkway

MR. and MRS.
DAVID HOFFNUNG
488 Madison Avenue
New York, New York 10022

MR. and MRS.
ALVIN GLICKMAN
2900 Ocean Avenue

MR. and MRS.
HARRY ELLENPORT
1035 Washington Avenue

לשנה טובה תכתבו

MR. and MRS.
ABRAHAM MICHELMAN
100 Lincoln Road
Miami Beach, Florida

MRS. LENA ZANKEL
and FAMILY
280 Cedarhurst Ave.
Cedarhurst, N. Y.

**CHARLES and FLORENCE
RUBENSTEIN**

1801 Dorchester Road

**MR. and MRS.
HENRY H. GROSS**

**MR. and MRS.
ARNOLD M. SCHWARTZ**
Bay Harbor Islands, Florida

A Happy New Year

**MR. and MRS.
MEYER ABRAMS**
34 Plaza Street

MR. and MRS. SAM BUXBAUM
185 Park Row
New York, N. Y.

**DR. and MRS.
ALFRED KIRSCHNER**
433 Crown Street

ANNE and MAURICE KOZINN

615 Lefferts Avenue

MR. and MRS.

SOL J. HUBERMAN

27 Prospect Park West

MR. and MRS.

BURTON GOLDBERG

and FAMILY

172 Whitman Drive

לשנה טובה תכתבו

MRS. SAMUEL L. POMERANTZ

SAMUEL BUDD and

RUTH SCHEIN

25 Plaza Street

DR. and MRS.

SAMUEL WALDMAN

and FAMILY

1401 President Street

MR. and MRS.

NAT MARK

MR. and MRS.

LAWRENCE MEYER

100 Woodruff Avenue

MR. and MRS.

ISAAC FRANCO

and sons Howard and Carey

180 East 17th Street

A Happy New Year

MRS. HYMAN AARON

CHILDREN and GRANDCHILDREN

30 Ocean Parkway

MR. and MRS.

CARL A. KAHN

West Palm Beach, Florida

MR. and MRS.

MAX BALLAS

354 Parkway Drive

Zanesville, Ohio

MR. and MRS.
ROBERT GUTCHMAN
Deerfield Beach, Florida

MR. and MRS.
JOSEPH L. GREENBERG
164 Hastings Street

MR. and MRS.
LEON DEUTSCH
and Family
59 East 43rd Street

לשנה טובה תכתבו

MR. and MRS.
MORRIS Z. OTTENSTEIN
135 Eastern Parkway

DR. and MRS.
BENJAMIN ZOHN
1449 Union Street

MR. MOE MARK

MR. and MRS.
MARTIN LERNER
and FAMILY

REV. and MRS.
ABRAHAM FRIEDMAN
and FAMILY

**The Office, Maintenance
and Health Club**
of the
BROOKLYN JEWISH CENTER

THE
SISTERHOOD
of the
BROOKLYN JEWISH CENTER

•
THE MEN'S CLUB
of the
BROOKLYN JEWISH CENTER

•
THE GOLDEN AGE CLUB
of the
BROOKLYN JEWISH CENTER

A Happy New Year

MR. and MRS.
MAX S. FARB
and FAMILY
820 Ocean Parkway

MR. MAURICE ALBERT
MISS GERTRUDE ALBERT
Miami Beach, Florida

MR. and MRS.
HOWARD D. SELINE
and FAMILY
250 CROWN STREET

DR. and MRS.
JULES B. AARON
and FAMILY
154 Beach 142nd Street
Neponsit, L. I.

MR. and MRS.
ABRAHAM H. MILLER
16710 N. E. 9th AVENUE
N. MIAMI BEACH, FLORIDA

MR. and MRS.
BERNARD ISRAEL

RABBI
ISRAEL H. LEVINthal
and FAMILY

RABBI
DAVID HAYMOVITZ

RABBI and MRS.
MORDECAI H. LEWITTES
and CHILDREN

MRS. WILLIAM SAULER
and FAMILY

לשנה טובה תכתבו

MR. and MRS.
JOSEPH H. AARON
25 Plaza Street

MRS. BESS LEWIN
82-40 Austin Street
Kew Gardens, N. Y.

MR. EVERET H. GOLDBERG
3310 Avenue H

MR. and MRS.
HENRY LAVINE

25 Plaza Street

MRS. MORTON KLINGHOFFER

CHILDREN and GRANDCHILDREN

3215 Avenue H

DR. and MRS.
LOUIS A. BERK

54 East 8th Street
New York, N. Y.

DR. and MRS.
BERNARD LANTER

641 Golf Court
Valley Stream, N. Y.

MR. and MRS.
GEORGE GITELSTEIN

and FAMILY
25 Lefferts Avenue

MRS. ROSE G. MEISLIN

1450 President Street

A Happy New Year

MRS. FANNIE BUCHMAN
and SONS

180 East End Avenue
New York, N. Y.

MR. and MRS.
SAMUEL SEIDENFELD

557 BEACH 129th STREET
BELLE HARBOR, N. Y.

MR. and MRS.
BENJAMIN KATZ
and FAMILY

1399 Carroll Street

MRS. HENRY A. SPITZ
and Family

207 East 74th Street
New York, N. Y.

Mr. and Mrs.
HERMAN J. PASHENZ

623 Central Avenue
Cedarhurst, N. Y.

MR. and MRS.
OSCAR KROWITZ

135 EASTERN PARKWAY

**MR. and MRS.
JOSEPH LAZAROWITZ**

388 Crown Street

**MR. and MRS.
SOL. P. KANE**

**MR. and MRS.
ABRAHAM H. ZIRN**
Children and Grandchildren
3801 So. Ocean Drive
Hollywood, Florida

**MR. and MRS.
IRVIN I. RUBIN**
JESSIE and JULIE
944 East 24th Street

MR. LOUIS SOLOVAY
1716—44th STREET

MRS. ISADOR LOWENFELD
and FAMILY
135 Eastern Parkway

לשנה טובה תכתבו

**MR. and MRS.
MAX TAFT**
135 Eastern Parkway

DR. A. DAVID & FAYGA HOROWITZ
Samuel, Ira Horowitz,
Frederick Asher & Ellen Horowitz

**MR. and MRS.
BERNARD HURWITZ**

**MR. and MRS.
PAUL KATZ**
and CHILDREN
100 EAST 21st STREET

**MR. and MRS.
BENJAMIN MARTZ**
Children and Grandchildren
1740 Ocean Avenue

MR. JULIUS RUBIN
1521 OCEAN AVENUE

MR. and MRS.
DAVID FINKELSTEIN
263 East 49th Street

MR. BERTRAM REISER

DR. and MRS.
ALBERT E. HELD
1286 President Street

DR. and MRS.
CHARLES WEITZMAN
Miami Beach, Florida

AUDREY & ELLIOT WALDSTREICHER
and FAMILY
Belle Harbor, N. Y.

MR. and MRS.
IRVING S. HOROWITZ
1615 Avenue I

לשנה טובה תכתבו

MR. and MRS.
JACK COHEN
1048 RALPH AVENUE

MR. and MRS.
IKE D. SPIEGEL
181 B. 137th Street
Belle Harbor, N. Y.

MR. and MRS.
HAROLD SMERLING

MRS. ESTELLE L. KUHN
333 E. 46th St.
New York, N.Y. 10017

MR. and MRS.
HUGH GREENBERG
140 — 8th Avenue

MRS. BERTHA GUMEINER
and FAMILY
436 New York Avenue

MR. and MRS.
SIMON ABRAHAM

34 Plaza Street

MR. and MRS.
NATHAN WOLFE

Hallandale, Florida

MR. THEODORE LEVEY

25 West 13th Street
New York, N. Y.

MR. and MRS.
HUGO ROSENTHAL
and Son ALLEN
555 Crown Street

MR. and MRS.
MONROE MARKOWITZ
and CHILDREN

525 East 86th Street
New York, N. Y.

HON. and MRS.
WILLIAM I. SIEGEL

20 Plaza Street

לשנה טובה תכתבו

MR. and MRS.
PHILLIP BRENNER

LEE and ROZ GRAFF

5454 So. Shore Drive
Chicago, Illinois

MR. DAVID CHARNEY

2101 Westbury Court

MR. and MRS.
HERBERT MAISLER
415 Argyle Road

MR. and MRS.
JEROME KARPAS
and FAMILY
1061 EAST 80th STREET

MR. and MRS.
MAX I. COHEN

MRS. DAVID M. GOLD
and **ELIAS LEO GOLD**

MR. and MRS.
MURRAY ROSOF
343 East 59th Street

DR. and MRS.
SAMUEL SOLOMON
1593 President Street

MR. EMANUEL H. SPIEGEL
44 Prospect Park West

A Happy New Year

MR. and MRS.
HARRY M. LEVINE
1655 Flatbush Avenue

DR. and MRS.
DAVID RUDAVSKY
and **VIVIAN**
50 Plaza Street

DR. and MRS.
LEONARD POSNER
20 Plaza Street

MR. MILTON KRAMER
98 Montague Street

MRS. NETTIE H. MELKER
and FAMILY
20 Plaza Street

MR. & MRS. SAMUEL LEVINE
- Brooklyn, N.Y.

DR. & MRS. HARRY GOLDSTEIN
and FAMILY
814 Montgomery Street

CHARLOTTE SPRINGER
& ESTELLE BASS

MR. and MRS.
HAROLD M. BROWN
130 Clarkson Avenue

MRS. FRANK SCHAEFFER
Children and Grandchildren
20 Plaza Street

MRS.
JACOB A. FORTUNOFF
and CHILDREN
New York City

Mr. and Mrs. STANLEY BRESNICK
99-45-60th Avenue
Rego Park, N. Y.

MRS. BENJAMIN KAPLAN
519 Greene Place
Woodmere Park, N. Y.

MR. & MRS. MAX WOLFE
70 East 10th Street
New York, N. Y.

שנה טובה תכתבו

MR. BENJAMIN STONE
3010 Collins Ave.
Miami Beach, Florida

DR. & MRS. ROBERT LIPPIN
430 Mayfair Drive So.

Mrs. MOLLIE B. MARKOFF
AND FAMILY

Mr. and Mrs. I. JOSEPH GEDULD
and FAMILY
1134 East 8th Street

MR. and MRS.
ARCHIE LEVINSON
1169 OCEAN AVENUE

MR. and MRS.
MURRY H. GREENBERG
2602 Avenue X

MRS. SAMUEL (FAY) SHAPIRO

MRS. ANNE BERNHARDT
and SONS
135 Eastern Parkway

Mr. and Mrs. SAMUEL GARTENBERG
415 East 17th Street

MRS. MARGARET LEVY
& FAMILY
10 West 72nd Street New York, N. Y.

MR. and MRS.
JULES KATZ
2164 CATON AVENUE

DR. and MRS.
JOSEPH L. GOTTESMAN

7 Essex Road
Great Neck, N. Y.

Mr. and Mrs. **BENJAMIN FELDMAN**
240 Crown Street

Mr. and Mrs. **ABRAHAM MELTZER**
Tamarac, Florida

Mr. and Mrs. **ALFRED LEVINGSON**
180 East End Avenue
New York, N. Y.

Mrs. **ISABEL MOLOWITZ**
Miami Beach, Florida

MR. FRED SCHLOSSMAN

1325 EAST 98th STREET

MR. and MRS.
ABRAHAM SATRAN
and FAMILY

Mrs. **IDA STULMAN**
200 East 57th Street
New York, N. Y.

Mrs. **MAX LOVETT**
380 East 18th Street

A Happy New Year

Reserve

THURSDAY EVENING
OCTOBER 23, 1975

for our

ANNUAL MEETING

Election of Officers

* Annual Report by our President,
Mr. Benjamin Markowe

* Refreshments and Entertainment
Social Hour

THE LORD IS KING, THE LORD WAS KING,
THE LORD SHALL BE KING FOR
EVER AND EVER

Thy people in passionate worship cry
One to another the Lord is King.

In awe of the marvels beneath the sky

Each explains that the Lord was King.

One sound from Thy pastures ascends on high:

The chant that the Lord shall be King for ever.

*The Lord is King, the Lord was King, the Lord
shall be King for ever and ever.*

The universe throbs with Thy pauseless praise,

Chorus eternal, the Lord is King.

Worshippers calling the Lord was King.

And ever the Saints who shall witness Thy ways

Shall cry that the Lord shall be King for ever.

*The Lord is King, the Lord was King, the Lord
shall be King for ever and ever.*

Eleazar Kalir, 8th century.

Eleazar Kalir, 8th century.

[Translated by Israel Zangwill.]

**PATRONIZE YOUR
SISTERHOOD
BOOK AND GIFT SHOP**

Sisterhood can fill your gift needs and your
requirements for books of Jewish
interest and Jewish content.

Make these purchases at the Center!

SUPERLATIVE CENTER CATERING SERVICE!

The beautifully decorated ballrooms of the Center provide the finest facilities for catering your party.

There are separate rooms for each part of the affair: the Temple, the Bridal Room, the Reception Rooms and the Dinner Room.

The Gold and White motif of the lobby and the spacious ballrooms permit the use of any table decor you may choose.

Attractive price arrangements make it advantageous and conducive for you to visit our Center's Catering Department.

Our Parking Lot is conveniently located adjacent to the Center Building.

Call our Executive Director, Mr. Martin Lerner, for arrangements.

Give Generously

to the

*Annual
Kol Nidre
Appeal*

Please Respond to Your Committee's Call For Your Kol Nidre Pledge

ISRAEL H. LEVINTHAL, *Rabbi*
DAVID HAYMOVITZ, *Rabbi*

BENJAMIN MARKOWE, *President*
LOUIS KRAMER, *Chairman*

Be Thoughtful — Leave A Legacy!

YOU can HELP the CENTER in many ways — by

- (a) a bequest in your will
- (b) a gift of life insurance policy
- (c) a trust naming the Center as beneficiary

For further information, you, your attorney, accountant,
or insurance broker are invited to consult with

MAURICE KOZINN

Chairman,

Legacy Development Committee

most people call RIVERSIDE . . . for the inspired service and spiritual comfort Riverside offers family and friends

RIVERSIDE

Memorial Chapel

FUNERAL DIRECTORS

BROOKLYN: OCEAN PARKWAY AT PROSPECT PARK
ULSTER 4-2000

MANHATTAN: 76th STREET AND AMSTERDAM AVENUE
ENDICOTT 2-6600

BRONX • LONG ISLAND • MOUNT VERNON • MIAMI

MORTON ROSENTHAL — CARL GROSSBERG, *Directors*

RIVERSIDE MONUMENTS

. . . more than fine granite. Each memorial . . . be it a modest headstone or
an impressive mausoleum . . . is a mark of everlasting respect, unconditionally
guaranteed forever by RIVERSIDE'S 50-year reputation for quality.

Visit our showrooms. Call or write for illustrated booklet.
